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The MINISTER'S QUARTERLY

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THE EDITOR'S PAGE

A New Printer

Beginning with this issue the MINISTER'S QUARTERLY will be published by the Eden Press in St. Louis, a publishing house owned by the Evangelical and Reformed Church. The decision was made by the Editorial Board after long deliberation. The association of this magazine with the Sun Printing Company of Pittsfield, Massachusetts, begun when William C. Hart was its very able Editor, has been of several years' duration and has been a most satisfactory one. But we expect Eden Press to provide us the same prompt and efficient printing and mailing services at a saving of more than $200.00 per issue. This saving, we trust, will be translated into both quantitative and qualitative improvements in the QUARTERLY.

In This Issue

The two articles on the teaching and educational ministry of the pastor are presented side by side as examples of a traditional and non-traditional approach. The bold experiment in Greenfield, Mass., is also to be described in the UNITED CHURCH HERALD, but the rationale for it is in this article in the QUARTERLY. The most vocal misgiving about it was expressed by someone who asked, "What happens when either of the present ministers leaves Greenfield?" But, then, when that happens we'll know, won't we? It is radical approaches like this to the task of the pastor (when backed, as this one is, by the church membership) that provide the rest of us with imaginative stimulus to try our own pet theories.

The article by Mr. Rezash portrays another courageous venture into territory many have felt at times impelled to visit, namely, the total reform of the way the church handles its money.

Perhaps some of our readers may want to enter into dialogue with these authors either directly or through the columns of the *Quarterly Forum.*

Subscription Time Again

By the time this QUARTERLY reaches you you will have received, and, we hope, responded to the annual appeal for subscriptions to the MINISTER'S QUARTERLY and THEOLOGY AND LIFE. Those of you who subscribed to the joint subscription last year got two notices. If anybody was either so absent minded or so affluent as to have responded to both we will see that at least half the money is refunded! To those who have not yet subscribed to the QUARTERLY for this year we appeal again. This unpretentious magazine is for many busy pastors an important part of the "tie that binds" our fraternity together. It will be increasingly important during the first years of our life together under the new Constitution of the United Church of Christ as a source of vital information about ministerial standing, placement procedures, and church mobility. Its ability to serve is only limited by the extent to which we support it by our subscriptions, still only $1.00 per year.

THE PASTOR AS TEACHER

by ARTHUR W. SHAW*

. . . the person who teaches our children must be a scholar . . .

ONE OF THE MOST important tasks facing America today is the sound education of our young people. This applies equally to Christian and to secular education. Perhaps the majority of Americans think our children are receiving sound enough educations, but there is also an increasing group of dissenting intellectuals who feel that our educational philosophy and system are in desperate need of major overhaul—both in the public and in the church schools.

Vice-Admiral Hyman Rickover, developer of the atomic submarine, is such a dissenting intellectual. In a paper read before the Polytechnic Institute of Brooklyn in 1958, Admiral Rickover charged that "we waste the best years of our children, when their curiosity is most likely. We do this in the name of democracy. . . ."

American education, Christian and secular, has become obsessed with egalitarianism. This obsession has resulted in our seeking out the lowest common denominator of intellectual effort, designed to keep the least gifted children amused but seriously lacking in challenge for the average and above average child. Thus, we find young people in the upper grades of church schools coloring maps and pictures, acting out situations in the manner of psycho-drama, and expressing their feelings in dozen of different ways rather than grappling with serious and relevant problems in an intellectuall stimulating and maturing way. Educ tional egalitarianism has often let go minds atrophy from disuse, rather tha exercising them and thus enabling the to grow and become strong and supple.

The result is a loss of intellectu authority. The uninformed opinion children is held to be equally as valid the highly disciplined opinions of gre intellectuals. Thus, many sixth grade hold their own religious opinions to be valid as those of the Church Fathers. minister once told me that his class church membership wanted to vote some point of Christian doctrine to see it were true or not! Martin Luther woul have been horrified at the loss of inte lectual authority from which we suff today. In his *Table Talk* he says: "A men now presume to criticize the Gospe Almost every old, doting fool or pratin sophist must, forsooth, be a doctor i divinity. All other arts and sciences ha masters, of whom people must learn, an rules and regulations which must observed and obeyed; the Holy Scriptu only, God's Word, must be subject to eac man's pride and presumption; hence, s many sects, seducers, and offences."

The ascendency of the administrator i our public and church schools is anothe reason for the decline of American educa tion. The director of Christian educatio is not a teacher of children but a teache of teachers. The job of the director c Christian education is to organize th

* Associate Pastor, First Church, Greenfield, Mass.

urch school, to promote it, train achers, interpret its financial needs to e congregation, and keep the program ing. The time of the director of Chris- an education is not spent with the ildren as much as it is in committee eetings with adults. This is not to spise the work with adults: it is to say, wever, that the role of the director of ristian education should seriously be evaluated with the goal that he can end more of his time teaching children, ther than in administrative tasks.

Technique-centered teacher training so lessens the effectiveness of Christian ucation. Most materials emphasize *how* teach the student, not *what* to teach m.[1] Technique-centered education is mptomatic of the American fear of the ellectual. We make a valiant attempt turn Christianity into a practical tool everyday life. In this effort we often glect in Christian education such intel- tual themes as salvation through grace, edience unto death, the gift of the Holy irit through the Church, etc.[2] When rried to an extreme, "practical" Chris- n education is more often interested in ting the child to support practical nominational programs than it is to derstand the relationship between love d justice or knowledge and faith. The result is that Christianity is presented as a home handyman's guide to moral perfectability through administrative programs of the denomination rather than as the revelation of God's Word. The curriculum itself is not centered around the administrative programs of the denomination. Rather, the people who prepare and use the curriculum are very often denominationally centered. The Missions Council asks the following questions on a report submitted by deans of summer camps and conferences: (1) amount of giving to missions; (2) evaluation of the missionary education leader; (3) evaluation of printed materials; (4) evaluation of visual aids; methods of raising offerings for our Christian World Mission. Now admittedly the function of the Missions Council is to promote denominational causes. However, if the questions on its evaluation sheet are any indication of its general philosophy of missionary education, it would seem that the approach is rather de-personalized. The emphasis is on method and the end in view is the efficient promotion of denominational concerns without too much concern for the children who have been propagandized. The result of this promotion-centered, de-personalized approach to this aspect of Christian education was vividly brought to my attention when, upon arriving at my summer conference site several years ago, I found a note from the dean of the preceding camp to this effect: "we reaised thus and so much money! Can you top this?" The primary object of the missionary education at that camp was evidently to raise a sum of money. I believe that the *importance* of the Christian World Mission in the eyes of the children attending these camps is directly related to the experiences they have with the missionary education leaders and has very little relation to the promotional efforts through audio-visual and printed material. This is not to say that raising money for denominational concerns is not valid and

[1] In a brochure entitled, "Youth Workers' dio-Visual Kit," published by the Pilgrim ss, the following film strips are offered: hat Youth May Know—a youth worker ds inspiration in a Leadership Training titute where various methods and tech- ues are demonstrated"; "Through Faith l Fellowship (The Fellowship of Adult rkers With Youth)—the dynamic story of v Central Church faced up to the job of rdinating youth activities in the total life the community."

[2] In the July 1960 Bulletin of *The Hart- l Seminary Foundation* Dr. Edna M. Bax- in an article "Religious Education As I See says that the approach of most church ool curricula to the Bible, "is fragmentary l scattered. Units are rarely long enough encourage genuine interest, questions and l study." Not only are important intellec- l themes of Christianity neglected but also lical study is neglected.

necessary; it is! However, putting the primary emphasis on raising money rather than on teaching the importance of the mission of the Church is putting the cart before the horse. And while this does not always, or necessarily have to happen, there is the inherent danger, always present, of stressing works over faith. This danger is undoubtedly enhanced by the phenomenon that people who produce religious education materials and plan programs probably feel that their primary obligation is to the specific denomination. And since this is what we expect and want from them, there is an ambiguity of interest involved here.

My criticism of much contemporary Christian education is then: that in its effort to be egalitarian it has sought the lowest common denominator and left the average child unchallenged; it has lost its sense of intellectual authority; the administrative details of the church school have taken precedence over the instruction of the student; content has been subordinated to technique; we have stressed the practical application of religion at the expense of an intellectual understanding of the Gospel, thereby falling into the heresy of setting works above faith; we often let our faith degenerate into life-adjustment techniques rather than confronting the student with the demands, realities, and real glories of the Gospel.

Perhaps the difficulty lies in a confusion over the basic meaning of formal education—and in our public and church schools we are concerned with formal education. One of the concepts in vogue among both secular and religious educators is that of teaching the "whole child." Any teacher or school administrator who thinks he is educating the "whole child" is laboring under a delusion and is grossly presumptuous. There is no need for any one institutional agency to feel that it is obligated to teach the whole child. The school has no obligation to train the child in religion or the social graces, the church has no obligation to train the child recreation or athletics. The only circu stance under which it would be fair say that any attempt was being made train the whole child would be a parochial boarding school .

The function of formal education is train the intellect by enabling the ch to use the various intellectual tools of culture, so that he may be adequat prepared to face the existential realitie life. The function of formal Christ education is to train the child to use intellectual tools of his culture in Christian context so that he may adequately prepared to face the existen realities of life in terms of the Gos Formal Christian education seeks to g the student a Christian world-view. function of Christian education is correlate the use of the intellectual t of the culture with the Christian Gos The hopeful result is that the student always be able to view the world thro Christian eyes. The problem is, of cou how to do this.

The traditional teacher of the Christ world-view to children has been a l man. Church school teachers are am the most dedicated and humble of Ch tians. They pursue their thankless ta for years without adequate appreciation recognition. However, sincerity of purp and dedication to cause do not al make a good teacher. The teacher must a person who is intellectually orien and mature, who is knowledgeable, if erudite, in his field, and who also ha liberal enough education to be able relate the Gospel to art and scie history, literature, politics, psycho and the other disciplines which anal and give understanding to our existen It goes without saying that he must h spiritual integrity and be absolut dedicated to the Gospel. In short, Christian educator, the person w teaches our children, must be a scho intellectually mature, liberally educat It is his task to conceptualize in relev

lioms and thought-forms the glories and ıe disciplines of the Gospel, relating ıem to the life of the children he is aching.

The minister-as-teacher must never ake excuses for his scholarship or apolo- ze for his intellectual maturity. It is a eat mistake to deprecate the scholarly ıd intellectual aspect of the ministry— so many ministers do—in an effort to come "one of the people." One reason hy the Congregational Churches fail to cruit enough men to replenish their inistry every year is because the inistry has lost a great deal of its intel- ctual respectability. The real needs of en today, especially those of the younger neration, are intellectual needs. And often they are not finding any help thin the Church which, because it is o frequently preoccupied with parochial rks, cannot provide an intellectual sis for faith, through a ministry which alts the kind of life of the mind and of e spirit.

Most fifth and sixth graders today have intellectual interest and capacity that did not have when we were their age. ıe fifth and sixth grader of today is ite knowledgeable in the refinements rocket technology and can discuss with little erudition the apogee and perigee satellites. They have come to an lier intellectual awakening than we l and they seek nourishment for their ellectual hunger and curiosity from the urch as well as from the public ools.*

ERE AT THE First Congregational urch in Greenfield we are trying a new n. It is new in our generation, but it only a modification of a plan used to great advantage by the colonial Congregational churches.

Under the First Church plan, the two ministers conduct all classes in Christian education for the middle and upper forms of the church school—grades five through twelve. We have both been dismayed that our churches generally systematically exclude from the teaching of our children the most qualified persons in the parish to do so—the ordained clergy. We make no apology for our view of the ministry being that of Christian scholars and intellectuals.

Our church year is arranged into six six week winter terms, and two seven week summer terms. We alternately preach and teach during these terms. One of our classes is held on Sunday mornings, two on Monday evening, and one on Tuesday evening. While we share equally in the preaching and teaching duties of the church, one specializes in administrative work, the other in pastoral work, although our functions here are quite interchangeable, giving us great flexibility.

In addition to instituting a group ministry here at First Church, we have undertaken to write and plan our own church school curriculum. Our aim is to provide our children with religious instruction equal to that in the best prep schools. We have found the ordinary materials inadequate for this task, and thus are writing our own class material and using what we consider to be the best texts available.

For our fifth and sixth grade class, we are giving a course in a two-year cycle on Biblical literature. Our aim is simply to acquaint the student with the characters and events of the Bible. For a text book we are using a very skillful editing of the RSV by Thomas Nelson & Sons. Our seventh and eighth grade class is studying the New Testament and the history of the church. This course runs in a two-year cycle also. The first semester of the first year we study the life of Jesus, and

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* Dr. Baxter in the article previously ntioned says "This is an age of science. new data demand a morality that is vant and which should grow out of the gious faith of the Christian Church. The rage curricula of the churches and their grams tend to be general or to ignore much he whole new world scene."

the second semester the history of the early church through the Council of Chalcedon. The first semester of the second year we study the life of Paul and the second semester the history of the church from Chalcedon through the establishment of Congregationalism in America. For texts we are using Fosdick's *Life of Jesus,* the *Heroes of God* series, *Life of Paul,* and Bainton's book on church history. Our ninth grade class is our confirmation class in which we prepare our students for church membership. This is a résumé of Biblical material, a history of Congregationalism, an introduction to Christian doctrine, and a presentation of the idea of churchmanship. For a text we are using *My Church,* published by Pilgrim Press. Our high school class, for grades ten, eleven and twelve runs in a three-year cycle and spends six weeks on each of eighteen great Christian ideas—the idea of God, the idea of man, the idea of sin and reconciliation, etc. For reference works in this course we are using the Layman's Theological Library and various of t Reflection Books.

We do not consider that Christi education in this church is limited to t church school. Biblical, doctrinal a historical preaching constitutes a va form of Christian education. Throughe the year we offer a variety of ad courses. We consider adult Christi education to be equally important to t Christian education of our young peop We are attempting to feed in our adu an observable intellectual hunger.

This new approach both to the minis and to Christian education has breath a great deal of vitality into our pari In fact, our parish is now dominated the idea of Christian education, which after all, a proclamation of the good n of Jesus Christ. It is our hope, for wh we ceaselessly pray, that these seeds w bear the fruit of greater Christ maturity and stronger Christian disci ship and carry the good news of Je Christ to the ends of the earth in the li and witness of our people.

STEPS TO THE PULPIT

in a Meeting-House before Morning Service

Remember as you upward climb
and from the level of the pew
to the great height of pulpit pinnacle
rise,
the steps whereon you tread
and place your foot secure
were hewn by a carpenter
from the wood of a cross.

—Victor Ford
Newington, Conn.

THE PASTOR'S ROLE IN CHRISTIAN EDUCATION

by DAVID E. L. BROWN*

There should be no separation of the ministry into "preaching" and "teaching" compartments.

EVERYTHING THE MINISTER does with a hristian tempo and sound is potentially ue Christian education. His responsi- lity can be put in many words; it nounts to this: to make disciples of all en. This large role has three aspects:) Emphasis on person to person work, that each person feels that the subject fore him is meant for him and is portant for him; (2) Emphasis on the rgeness of the Gospel. God's Word as vealed in Christ is a rich and complex ing that can meet the richness and mplexities of life. No one is now tnessing to it in all its fulness, but no e is to cease from trying; (3) Emphasis Christian education as a part of the ole church, present in everything the urch does.

The minister's role in Christian educa- n falls in eight areas. He is responsible the Larger Church, to the community, the church of which he is the minister, the Christian Education Committee, the church school staff, to the various unches of the church school, to the me, and to himself. These are not ht levels, with the self on the bottom, t rather inter-related areas; missing n one, the entire program will become s and less effective and gradually lapse.

The minister best fulfills his responsi- ty to the Larger Church by guiding effective program of Christian educa- n in the local church, but there are at st three ways in which he can tribute to Christian education of a ger scale.

He can contribute to the curriculum magazines of his church. If he is not competent to do this, he can perhaps contribute to some of the host of church publications. It may be possible for a man to contribute also in an area Christian education workshop, an inter-denominational training school for vacation church school workers, a city-wide school of religion, or an institute for Christians about to go overseas. The Church needs men with more than idle ideas in these places.

Secondly, the Larger Church would be better if the minister could find the time to criticize. The preparation of church school material must be a very abstract thing; the writers and the publishing house need to know if what they produce is of use, and if it is not, what it should be. The minister should feel free to criticize the audio-visual aids that are produced. He needs and can demand audio-visuals that are not dull, or corny, or shoddily done. Originality, artistic integrity, and vivid presentation of Christian truth all deserve appreciation.

Thirdly, the minister can aid the various denominational projects and agencies by integrating their work on his level, and by recommending them to the appropriate committee of his church, and to the church as a whole. Too much educational material is produced by the denomination for the non-professional to plow through. The minister needs to do this for others, so that the messages that were worth so much time and trouble to the front office do not go unheard.

The minister has an educational role in the community. It is a truism that schools are weak, especially in rural areas. This is the concern of every citizen, but

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especially of the minister, who is often frustrated by people who find no joy in learning. The minister is in position to help provide social opportunities and intellectual companionship in a small town that will encourage good and colorful teachers to come and to stay. The church may also contribute, under the minister's leadership, to the general level of community life. It can reach out and affect the community through a reading room, or a significant play, or by doing what no one else is doing. If the church does not move out into the community it is obviously not fulfilling its responsibility to be a mission.

THE CORE OF the minister's task in Christian education will be the local church, and his work should center here around the basic assumption that Christian education is not only done from 10 to 11 on Sunday mornings with children from 5 to 15, but rather pervades all the activities of the church. There should be no separation of the ministry into "teaching" and "preaching" compartments.

There are many face to face groups where Christian education is done. All boards and committees are opportunities for a minister to nourish spiritual development. Here attention would properly focus on the reasons for the business or activity. In non-business meetings there is a place for recreation, but there is also a place for a variety of worship experiences, and the facing of problems from a Christian perspective. It is up to the minister to suggest and support such a program.

Even if all existing meetings can be redeemed, there should be a separate and radical program of adult education, with house meetings for the discussion of literature or social problems or anything that may help make clear for particular Christians how they can act in a morally ambiguous world. If this is not done there will be no relationship between the everyday roles people are called upon play and the Sunday worship servi The Word cannot be heard in a vacuu Christians must be prepared to spend tim and energy examining their relationsh with Christ. Too few Protestants ha actually gone through the torment th Luther went through. A minister mu encourage and bring to life this confron tion.

ONE FACE TO FACE GROUP with which th minister works is the Christian Educati Committee. Here he is not simply to s what is to be done. But he is likely be one of the few who at first feel th something should be done. He has t perspective to realize, for instance, wh the church school is, and where it co be, and he knows what is necessary to it to that point. He should never lim the committee to "hold-that-line" thin ing. The committee should not feel th he has fore-ordained everything, and th can but follow meekly along. But the minister be the guide. He can wo with the committee and not dominate.

The Christian Education Committee it is a real group with an atmosphere worship and devotion to a goal, c accomplish such things as improvi teaching standards, raising curriculu standards, calling upon the vario church groups to examine their motiv informing the church of major issu worthy of its consideration, leading t radical program of adult education, a in other ways interjecting a "hard" n into the educational work of the chur But to do these things the group m have the encouragement of the minister

The minister has a similar job inspiring the Church School staff. T center of his work is to treat the st as thinking and feeling people, engag in vital work, so that they may becom as teachers once were by definiti superior to their pupils. In teachi procedure the minister can be a gui He should see that the curriculum

nterpreted to the teachers. He should ecommend good audio-visuals that only e would be in a position to know about. [e should help lay leaders understand nd lead worship. He should provide the eans by which the teachers' meetings ay become a time of renewal and owth. He should emphasize again and gain the teacher's responsibility to his bject.

The minister should not have any rect teaching responsibility with the nday school. Perhaps he will some-nes serve as an auxiliary teacher, or ach a church membership class, but nerally he should be free to visit the rious classes and get acquainted with s young parishioners. He can do more an just make good will tours. There is real educational ministry in being open questions, or taking part in a discus-n, or explaining something.

Rather than have poorly prepared, nost illiterate children perform in the ancel, the minister should lead worship the Sunday school sometimes, supple-nting the teachers.

By his participation in these meaningful ys, the minister emphasizes the inter-ation and interdependence of the urch and church school, as well as the portance of each person, and the ntrality of the content of the Gospel. rents often encourage the attitude that nday school is a trivial occasion, but minister's presence, if he is the right d of minister, with accepted dignity d a pastoral relationship with his ple, can do much to teach even the ngest or the wildest that Sunday ool is a serious place. This is not to he is a disciplinarian, but children fast to catch on when someone is in nest.

The minister should also share in the k of the vacation church school and youth fellowship. When asked to ak he should prepare properly. If he st lead the youth fellowship, his job uld be to see that the young people do adequate planning, and that the meetings are smooth and as deep as possible.

THE PRESENT FAMILY EMPHASIS has great advantages, as all realistic moves do. Families come to see themselves as a unit in the church, as in other areas of life.

The minister's work is becoming more and more rich in the area of the family. Here there are opportunities for group activities, such as Family Nights and Family Worship Services, as well as individual face to face enlistment and interpretation. The minister functions primarily in this area through his pastoral calling, which might best be in the evening, when all the family is together. He gets to know the home situation and can therefore understand the educational needs. He can perhaps arrange for a visit from a church school teacher, too.

OFTEN NEGLECTED, but still vital, is the minister's responsibility to keep himself educated. There are too many men living on ever diminishing educational capital. It goes without saying that the minister reads all the good books he can, but the point needs to be made that some of these be books on his role in Christian education.

"A soul," as Bernard Shaw said, "is an expensive thing to maintain, and it perishes if starved." Some of the essentials for its preservation are pleasant surroundings, a few agreeable companions, quiet of mind and body, freedom from interruption. These advantages are the traditional lot of too few ministers, for which the ministers are largely to blame. Ministers should take time for relaxed browsing and spacious thinking. This may seem at first to be self indulgent, but it is actually an indispensable professional expense, and will provide a firm foundation for the pastor's many-faceted mission as a man called of Christ to serve and to lead.

FISCAL REFORM IN THE LOCAL CHURCH

by Robert H. Rezash*

All organizational treasuries will be eliminated.

Fiscal reform is badly needed in the local church. To keep faith with the money-givers in our church and to add depth to our money-giving, we ought honestly to look at our fiscal policies.

Three years ago St. Peter's Consistory decided to undertake a three-year program of fiscal reform. The program has now been completed and I share it with you, hoping that this will help other churches who have been thinking seriously about fiscal matters and who might appreciate reading how one church "did it."

In 1958 the Consistory decided to suggest to the church organizations that no money-making schemes be conducted. After some convincing, the church as a whole decided to "try it." This meant, of course, that the new idea had to pay or the old system of church suppers, bazaars, rummage sales, and the sale of many numerous smaller items would return. There were the usual prophecies of gloom and doom over the suggested new way.

Happily, in the first year of direct giving, $800 more was contributed to the church than was asked for through the budget. For those women who used the commercial enterprises as a "fellowship outlet," the void was taken up through the inauguration of periodic "Family Night" suppers and programs. Direct giving has proved so successful that no serious minded church member would suggest a return to the commercialism of former years.

1959 was the year when the Consistory decided to adopt a unified budget and to merge all accounts into one church account. Prior to this, there was a general account, a benevolent account, church school account, and a Deaco account. The latter account was used congregational aid as needed. In keepi with this new procedure, a one-sectio weekly envelope was used. It was decid that all benevolent goals would be pa on a monthly basis. Since beginning t new fiscal reform plan in 1958, all quo have been paid 100% plus. Prior that, only once in the 122 year history the church were the suggested quotas pa 100%.

During the second year, with unified budget and the single fold wee envelope, over $500 more was contribu than called for by the budget. All chu obligations have been met on time.

In 1960 the Consistory took the m difficult and courageous step of all fiscal reform. It was decided that church organizational treasuries would eliminated and that all organizatio were to submit monetary needs for 19 to the budget committee. Members w urged to underwrite the budget needs the whole church by making use of th weekly envelopes. Members are n aware of the necessity of understandi and supporting the church in all of various ministries and services.

How is all of this working out? A the members going along with th changes? Does it pay? These are questions that we are frequently ask I can honestly say that the vast majo have approved of the changes and t vocal minority is gradually comi around to the realization that the chu has become spiritually stronger, and th with an improving sense of the spirit the material is being provided adequately.

* Pastor, St. Peter's Church, Punxsutawney, Penna.

"MEDITATION: ON COMMON ACTION"

by Richard E. Wentz*

When you decide to walk to the Post Office do your arms and legs and feet take a vote?

How do christians, facing a problem, rrive at a decision which leads to ommon action? Do we, as Christians, ave any particular pattern which we are o follow in solving our problems? Yes, ou say, we follow the principle of the majority rule.' We believe in the 'demo-atic ideal.' But I say to you that this *not* the way to a Christian solution. n the world of government and politics e are not all Christian. In that world e do not all have a common loyalty and common faith. In that world it *is* ssential to follow the majority rule.

The Christian is a churchman. He elongs to a body. A body does not perate by majority rule because a body organic. It must work as a unit. When ou decide to walk to the post office, do our arms and legs and feet take a vote decide whether you should go? No, the ind is a coordinating and unifying nter which integrates all the members your body, organically motivating the embers to common action. And until e mind has done its work the members nnot act in unity and you will not get the post office.

Now the church is just such a body as e are. The New Testament suggests is truth again and again. He who isses this central reality misses the hristian faith and by-passes it in favor his own ideas. What *kind* of a body is e church? It is a *worshipping* body and orships *as* a body. Whether it is sembled makes some difference. But en if the members are at their separate sks and ways, they still belong to the dy. The church is a body which lives thanksgiving for the knowledge that we are reconciled one to another and to God and within ourselves—brought together in a unique way, a way that none of us would devise if we had it to do. Our salvation belongs to us in common; it is not a private possession. The mind that integrates the action of the church is the mind of Christ. That's the kind of body we are.

If that is true, then we have an organic way of arriving at solutions and decisions. It means that we work at free and open discussion on all issues. The end result will not necessarily be the ideas of any one man. The solution will be found on a higher level. It will have brought up to that level all the different ideas and opinions. The decision will be the decision of the body. The opinions of the majority ought not to prevail unless they are right. Every member of the body has a responsibility to the truth. And the truth will be the common stock and common mind of all—not the majority vote. This is so because the mind of Christ in his body must remind us that no one idea is righteous; while on the other hand, no idea is too insignificant to contribute to the common mind. Majority vote often falls short of the common mind precisely because it stops free discussion before the matter has been fully analyzed and reconstructed.

At the Conference of Jerusalem recorded in the Book of the Acts of the Apostles, the church was faced with a problem concerning the life of the Gentiles within the church. The matter was "aired." Tempers flared. Opinions moved back and forth. Charges and counter-charges were made. The solution was finally reached on an entirely new and higher level. And St. James sums it up by saying,

* Pastor, Trinity Church, Mercersburg, nna.

"It seemed good to the Holy Spirit and to us." When the solution is of common mind, it is the solution of the body. In fact, it is the solution of the Holy Spirit. The Spirit of God, the mind of Christ is the integrating force that brings the body to a common mind and action just as one's own mind integrates the members of his body for common action in tilling a field or taking a swim.

Let us always seek the common mind not only the majority vote. When a church council or a congregation operates only like a committee, it forgets that it is the Church. It denies what in principle it is—a worshipping body, not just a town meeting. Let everything we do "seem good to the Holy Spirit and to us." Not to have common mind and action is to deny the work of Christ.

THE SOUL'S COSMOS

O Thou, who needest not to wear
This universe, or any other,
Yet, Who in Thy Love dost bear
With all Thy Suns and Sons,
Be merciful again
And send
Great quakes of Grace
To wake our walking dead
And perfectly efface
The hells our wills have built.

Hear, God, this cry
Of one who fears to sink,
And cannot stand,
But wants to fly, bird-upward
In Thy Love's Omniscient Sky.

—James A. Parker
Medford, Minn.

SUMMARY OF SUMMER STUDY OPPORTUNITIES FOR MINISTERS

Evangelical and Reformed Pastors' Family Conferences

(Write for information to Commission on Church and Ministry, 2969 West 25th Street, Cleveland 13, Ohio)

Place	Time	Cost to Minister
lowing Rock, N. Carolina	Sun., July 9 until Sat., July 15	Half actual expense for pastor and family
stes Park, Colorado	Tues., Aug. 1 to Mon., Aug. 7	$18.00 adult $15.00 (age 7-11) $12.00 (age 2-6) (half actual expense of of pastor and family)
unkirk, New York	Sun., Aug. 27 Sat., Sept. 2	Half actual expense for pastor and family

Congregational Christian Summer Pastors' Schools

(Write for information to Board of Home Missions, 287 Fourth Ave., New York 10, New York, Att. Stanley U. North)

Place	Time	Cost to Minister
eering, N. H.	July 12 to August 2	First $15 of travel expense and whole cost of wife's attendance if she accompanies pastor. Room and board of pastor paid by BHM. (E & R's by Commission on Church and Ministry)
aForet, Colorado	July 12 to August 9	

Evangelical and Reformed Summer School for Ministers on Sabbatical Leave

(Write for information to Commission on Church and Ministry, 2969 West 25th Street, Cleveland 13, Ohio)

Place	Time	Cost to Minister
ancaster Seminary ancaster, Pennsylvania	June 19 to July 21	Same as C.C. Pastors' Schools. E. & R. cost paid by Ch. and Min., C.C. by BHM and Dept. of the Ministry.

SOMETHING OLD; SOMETHING NEW

by Ruben H. Huenemann

The formation of the United Theological Seminary of the Twin Cities enables the United Church of Christ to strengthen her own program of theological education and render a service to ecumenical protestantism at the same time. The Twin Cities of Minneapolis and St. Paul happen to be one of the few major metropolitan centers in the United States which do not have an ecumenically oriented theological seminary related to the "free church" tradition. This great population center is recognized as the hub of economic and cultural activity in a five or six state area. Here is one of the important universities in America. Here are a number of important colleges. The cities are located somewhat north of a point almost exactly midway between the present locations of Mission House Theological Seminary and Yankton School of Theology.

It is not surprising that a demographic study of the area west of the Great Lakes clearly indicated the Twin Cities of Minnesota as the logical location for the seminary which would continue the function of the two merging schools and at the same time venture into more significant fields of service.

After several years of preliminary planning a Basis of Union for the new seminary was adopted. The constituent groups voted their approval in June 1960, and a new board was organized in September. Representation on the 27 member governing body was drawn from the historic constituencies of the two schools and from the United Church leadership of the North Central area. An Advisory Council of local church and business leaders will hold its first meeting in April of this year.

A brochure introducing the United Theological Seminary to the churches lists the following objectives:

- It will provide a solid, non-sec tarian graduate course of theologic study to students of any denominatio provided only that they are qualified t enter an accredited school of theolog
- It will prepare students for th ministry of the church by providin specific training for both the urban an the rural pastorate.
- It will place major emphasis o in-service training for ministers an short courses for lay people. This wi be achieved in part by establishin centers for extension courses in othe cities of the north central region.
- It will supervise and direct strong field work program for its st dents, providing them with considerab practical experience under adequa supervision during their training perio
- It will provide special courses fo mature students who may not desire a academic degree but wish to prepar themselves for Christian service in th pastorate or other specialized fields.
- It will cooperate with local con gregations, conferences, councils o churches and other agencies to rende needed services and to strengthen th ties which are presently uniting th various groups and denominations i their Christian witness.

The United Theological Seminary ex pects to open its doors in the new loca tion in September, 1962. The comin year marks the 100th anniversary fo Mission House Seminary. At that tim Yankton School of Theology will hav completed more than 80 years of service A catalog for the school is now in prepa ration and will be issued in the fall o 1961. Information may be secured by writing

Rev. R. H. Huenemann, D.D., Pres
305 West 48th Street
Minneapolis 9, Minn.

KARL BARTH AND THE THEOLOGICAL RENAISSANCE

by JAMES N. MCCUTCHEON*

Karl Barth . . . decisively shattered the last two centuries of Protestant thought.

FOR THE LAST TWO HUNDRED YEARS, Protestant Christianity and its concept of Biblical revelation have been engaged in a dialogue with philosophy and secular culture which, by the second decade of the 20th century, had all but destroyed their uniqueness. Within Christian circles, the two most important contributors to this tendency have been and remain Roman Catholicism and Protestant modernism. Roman Catholicism through the work of Thomas Aquinas, who believed that God's truth could be discovered anywhere in the creation by the right application of human reason,[1] has always reached beyond the Biblical Revelation into philosophy and culture to construct its theology. Its fundamental perspective is vividly set forth in this passage from the work of Gabriel Marcel:

> ". . . but I am of course intimately convinced that revelation cannot be considered as something which is brought, so to say, as a fire-ball falling on our mental planet. There is on the contrary every reason to believe that Revelation is the crowning of an immense cosmic travail which at one and same time calls it forth and implies it as its internal source."[2]

Protestant modernism, a 20th century phenomenon, inserted an even more dangerous ingredient into this process. Over these last fifty years, in both pulpit and class room, its exponents, who still constitute a Protestant majority, have been dealing with Christian revelation upon the basis of presumptions which are almost identical with those of Roman Catholicism. This is all too apparent when one compares Gabriel Marcel's comment, quoted above, with the description of Protestant modernism given by Harry Emerson Fosdick:

> ". . . it is primarily an adaptation, an adjustment, an accommodation of Christian faith to contemporary scientific thinking. It started by taking the intellectual culture of a particular period as its criterion and then adjusted Christian teaching to that standard. Herein lies modernism's tendency toward shallowness and transiency; arising out of a temporary intellectual crisis, it took a special type of scientific thinking as standard and became an adaptation to, a harmonization with, the intellectual culture of a particular generation."[3]

I
Background

KARL BARTH IS ONLY properly understood against this background. The most important Protestant theologian of the last hundred years, if not since the Reformation, Karl Barth and the neo-orthodox movement, which his theology engendered, have decisively shattered the last two centuries of Protestant thought. It

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would be completely impossible to describe or even approach what the Church is thinking today, without first sitting at the feet of this man. No theologian nor any theology now or perhaps for years to come is or will be free from the influence of his massive contribution to Christian thought.

Barth's genesis as a theological figure can be traced to 1922 and the publication of the second edition of his *The Epistle to the Romans*.[4] However it was not until the 1930's that his theology assumed the full power and clarity of a finished system. Space will not permit an extensive biographical sketch but it is essential, before examining Barth's theology, to consider briefly the crucible, Germany in the 1930's, in which his system was forged.

With the rise of Adolph Hitler, Barth found himself confronted with an insoluble dilemma. National Socialism was predicated upon a worship of the state which, in effect, voided the claims of the Christian Church. The Nazi Party implemented this philosophy through creating a kind of military liturgy complete with sacraments, projected through a variety of organizations which, like the Nazi Youth movement, were quasi-religious in nature. Karl Barth, as early as 1932, was criticizing the intrusions of National Socialism into the life and the concerns of the Church. His opposition reached the point of no return when Hitler, in order to destroy the German Evangelical Church, attempted to reorganize it under the direction of Reich-Bishop Ludwig Müller. The Evangelical reaction, with which Barth was heartily in accord, was memorialized in the famous Barmen resolution of August 12, 1934, which said in part:

> "The inviolable foundation of the German Evangelical Church is the Gospel of Jesus Christ, as it is witnessed to by Holy Scriptures and as it comes to light anew in the confessions of the Reformation. . . . We reject the false doctrine that the Church can and must acknowledge as a source of its proclamation beside and in addition to this one Word of God, other events, powers, forms, and truths, as the revelation of God . . ." (then speaking of the reorganization under Reich-Bishop Müller) . . . "Obedience to this Church government is disobedience to God."[5]

These few lines, perhaps better tha any other, describe the presuppositions Karl Barth's theology. Undoubtably h experiences with National Socialism 1933-1934 provided the impetus and th logic for all that followed. Barth, the ne year, was expelled from Nazi Germa for refusal to take the prescribed oath allegiance and the "neo-orthodox" mov ment began to gather strength—first Europe, between the two World War under Karl Barth and Emil Brunner, te years later in the United States, large through the work of Reinhold Niebuhr.

II

Karl Barth's Theology

It is impossible to do more than outlin the salient features of Barth's though However, hopefully, enough can b mentioned in a few short pages to offer glimpse of the direction in which a Protestant theology has been moving sinc the Second World War.

Karl Barth's basic intent is to destro the pernicious synthesis between Weste culture and the Christian Revelatio which characterizes Roman Catho theology, Protestant modernism, an which he experienced in its most radica form through his involvement wit National Socialism in the 1930's. H accomplishes this by falling back upo the Biblical proclamation of God's revel ation in Christ, as seen through the grea creeds of the Church and the theology o the reformers. The neo-orthodox move ment, which proceeded from his work derives its name from these orthodo

rinciples of interpretation which
iaracterize its polemic.

Barth begins with a trinitarian position,
ominated by the second person of the
inity, which is commonly identified by
e title "Christomonism." He describes
e trinity by saying:

"The second article tells us: God Himself is man. Therefore it is central and from it we must interpret both the first and the third. The second article forms the pivot of this God-man relationship expressed also in the first and third. In sum, it expresses the content of the whole creed. The first article is only the presupposition of the second and the third is its consequence."[6]

In other words, Jesus Christ is the key the trinity and to Christian faith. arth rejects every abstract or philosophi-l speculation concerning the nature of od or the activity of the Holy Spirit. he Christian, he insists, only receives alid information about God and the oly Spirit through what he perceives in sus Christ.

He is able to make such a claim ecause he bases his entire system upon particular but orthodox understanding the incarnation, from which he derives s now famous designation of Jesus hrist as the "God-man." Barth begins confessing that the incarnation is ially both a mystery and a paradox but ithin this the Christian perceives that, Christ, God has effected a transaction hich guarantees man's salvation. God Christ (incarnation) has emptied imself, becoming man (exinanition) so at man in Christ may be raised to the ace of God (exaltation).[7]

"There occurs, through the grace of God in Jesus Christ, an exchange between God and us. In Jesus Christ, God gives us his life and takes ours. Our life becomes His concern and His life becomes our concern. . . . But the real mystery of Easter is not that God is glorified in it, but that man is exalted, raised to the right hand of God and permitted to triumph over sin, death, and the devil.

"When we hold these two things together, then the picture before us is that of an inconceivable exchange, of a 'katalage,' that is a substitution. Man's reconciliation with God takes place through God's putting Himself in man's place and man's being put in God's place, as a sheer act of Grace. It is this inconceivable miracle which is our reconciliation."[8]

Barth now turns from Christian introspection to examine the implications of this—God's revelation in Jesus Christ—for the world. Here, at last, the full force of his attack upon every synthesis of Western culture and the Christian Revelation becomes clear. In perhaps the most significant sentence he ever wrote, Barth declares:

"The truth of Jesus Christ is not one truth among others; it is the truth, the universal truth that creates all truth as surely as it is the truth of God. . . ."[9]

This is to say no more and no less than that all truth, including that of every science and philosophy, is based upon and proceeds from God's single revelation of truth in Jesus Christ. Barth takes the "Christomonism" by which he describes the relationship of Father, Son, and Holy Spirit within the trinity and applies it, as the single determining principle, to the entire creation. For Barth there is no knowledge which is true knowledge apart from God's Revelation in Jesus Christ.

The uncompromising way in which Barth restates the Reformation doctrine of "salvation by grace," the key to his entire system, determines his much criticized doctrine of man and also involved him in the famous argument with Emil Brunner.[10] Barth insists that the "imago dei" is so badly shattered that natural man, through even his most enlightened efforts, can neither deserve

nor achieve salvation. Speaking of natural man he says:

> "The name of Adam the transgressor sums up this history as the history of mankind which God has given up, given up to its pride on account of pride. There never was a golden age. There is no point in looking back to one. The first man was immediately the first sinner."[11]

However, Barth declares, man need not stand with Adam for through God's act of pure Grace, in Jesus Christ, every man is elected to a higher order in which he is able to perceive his true nature and also his salvation.

> "It is no longer I who live, but Christ who lives in me; and the life I now live in the flesh I live by faith in the Son of God, who loved me and gave himself for me. (Gal. 2:20). If we understand this verse we have understood everything. This is the whole of faith and of the Christian life."[12]

This short and insufficient sketch of Barth's theology most properly concludes with one final quotation describing, in terms of man's exaltation in Christ, both the nature and final glory of the Christian life:

> "On this level, if we dare say so, the Christian is a little Jesus Christ . . . Of course a specific difference persists between Christ and his own. To receive Christ is by the same token to be placed in the situation of a follower of Christ. A follower and not an imitator. To follow is to do *after* him. To imitate would be to do *as* he did. The Christian can do only what Christ did before him: he will not do it with the same significance. His life will remain very human. But he will live 'in the steps' of Christ as is said in the Epistle of Peter (I Peter 2:21)."[13]

III

The Theological Renaissance

Daniel Day Williams, in his book, *What Present-Day Theologians Are Thinking*, states that the three principal questions to which modern theology is addressed are: (1) the ". . . search for the meaning of authority in the Christian faith . . ." (2) "What is the place of Christianity as faith and as religion among the religions of the world . . ."; and (3) ". . . the relation of religious faith to the technological transformation of the fact of nature and our power over the conditions of life."[14]

It would be fair to say that these questions, for Protestantism in the 20th century, first became real questions with real answers through the labors of Karl Barth. Many have seen Barth as a second Martin Luther and the comparison is not entirely unjust. Some take issue with certain aspects of his thought but, today, no competent Protestant theologian ignores him and all stand in his debt. Karl Barth devoted his life to the most necessary theological task of his time and that was the restoration of the uniqueness of the Protestant witness to the Biblical Revelation. He was born into a Church which had lost its Gospel, its sacraments, its mission, and its self-understanding—a church so identified with secular culture that it no longer possessed either the ability to serve a world starving for God's Word or the capacity even to prevent its own destruction.

Barth ventured into this morass armed with the message of the catacombs, of Nicaea and Wittenberg, and because he would not compromise—because he steadfastly demanded the truth and nothing less—Protestantism, today, is on the road toward recovering its ancient glory.

It is far too early to make an accurate assessment of Barth's accomplishments but the partial returns bear an astounding testimony to his success. Every important

novement within contemporary Protes-antism has, to a greater or lesser extent, been influenced, motivated, or shaped by he theological renaissance which began vith this man. Karl Barth is God's Apostle to Protestantism for this century and because we have known him, our children will inherit a better Church and truer faith than was our own.

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1. Pope Leo XIII (1878-1903) declared the heology of Thomas Aquinas to be the official loctrine and standard of instruction for Roman Catholicism. Aquinas' work reflects he finest traditions of medieval theology buttressed by Aristotelian logic. Protestantism, eginning with Luther, has criticized Thomis-ic theology on the grounds that it ignores he true Biblical proclamation of God's Revelation in Jesus Christ, substituting in its place, an eclectic understanding of revelation which is largely derived from the precepts of Aristotelian logic.

2. Gabriel Marcel, "Theism And Personal Relationships," *Cross Currents*, fall 1950, p. 42.

3. Harry Emerson Fosdick, "The Church Must Go Beyond Modernism," *Riverside Sermons*, Harper and Brothers, New York, 958; p. 354. This sermon should be read in s entirety by anyone desiring a clear critique f Protestant modernism.

4. A decisive reorientation of Barth's nought occurred between the publication of ne first edition of his *The Epistle To The Romans* (1919) and the second (1922). In Will Herberg's words, "The *Romerbrief* of 919 is a strange document, Platonistic in ast, strongly reminiscent of Origen—in short, uite 'un-Barthian.' The work was thoroughly evised in the second edition published three ears later (1922), and it is here that the arth of the familiar image really emerges." arl Barth, *Community, State and Church*, nchor Books, Doubleday & Co., New York, 960; p. 14.

5. The Barmen resolution was a declaration read at the meeting on Sunday, August 12, 1934, at the Garmenkirche, Barmen, before 1,800 members of the Barmen Confessional Church.

6. Karl Barth, *The Faith of the Church*, Living Age Books, Meridian Books, Inc., New York, 1958; pp. 43-54.

7. For Barth's discussion of the doctrine of exination, see *The Faith Of The Church*, p. 87. Speaking of God's Revelation in Jesus Christ, Barth says: "This event comprises three particular moments; the incarnation of the Son of God . . . his exinanition . . . and his exaltation"; ibid. p. 78. Exinanition is to be translated as "self-emptying, humiliation" (Philippians 2).

8. Karl Barth, *The Faith Of The Church*, p. 155; and Karl Barth, *Dogmatics in Outline*, SCM Press Ltd., London, 1958, p. 115.

9. Karl Barth, *Dogmatics In Outline*, p. 26.

10. The famous argument between Barth and Brunner is focused upon the question of revelation. The issue turns on whether or not there is any knowledge of God outside the Christian Revelation. Barth seems to say no while Brunner advances a cautious yes.

11. Karl Barth, *Christ And Adam*, Harper and Brothers, New York, 1956, p. 14.

12. Karl Barth, *The Faith of the Church*, p. 157.

13. ibid. pp. 64-65.

14. Daniel Day Williams, *What Present-Day Theologians Are Thinking*, Harper and Brothers, New York, 1959, pp. 10-12.

A Laymen's Library of Readable Barth

Karl Barth, *A Shorter Commentary on Romans*, John Knox Press, Richard, 1959.

——— *Dogmatics in Outline*, SCM Press, London, 1958.

——— *Christ and Adam*, Harper and Brothers, New York, 1957.

——— *The Faith of the Church*, Living Age Books, Meridian Books, Inc., New York, 1958, (paper back).

——— *Community, State, and Church*, Anchor Books, Doubleday and Co., New York, 1960, (paper back).

RELIGIOUS MATERIALISM

by W. Edgar Gregory*

Probably the greatest tragedy facing religion is the tendency among the masses to see only crude, materialistic rewards in it.

One day I stopped at the home of an old Indian woman. Her niece met me at the door and, when I explained that I was the new missionary, invited me inside. The old lady was seated cross-legged upon her bed and our conversation was carried on through the translation of the niece. Upon learning who I was the old lady burst out laughing and the younger woman joined in.

"She says that it's funny but that she prayed and our washing machine started and the minister came."

I had noticed a new washing machine run by a gasoline motor standing outside the door of the mud-plastered log hut and had been struck by its incongruity. The young woman went on:

"I had been trying for about half an hour to get the washer started but it didn't do any good. The old woman finally said she was going to pray to see if that would help. She prayed. The washer started. And then you came."

I smiled with them, but there was a pain in my heart. How could one ever get across to these children the fact that religion was not magic, was not something to achieve material success and fulfill material desires?

As I drove away afterwards my thoughts turned back to a sermon I had heard a few years before in a great downtown church in Boston. A famous guest preacher had been very highly advertised. I sat in the midst of the sparse summer congregation and listened with mounting amazement to the pronouncements of this supposed man of religion. I do not now remember the sermon title or the outline, but I do remember one illustration of the power of prayer. He spoke of one of the great battles of World War I. The Germans loosed one of their first attacks with gas. The French were unprepared and would have been annihilated had it not been for a change in the wind which drove the poisonous clouds back upon the attackers. A French general was quoted, with approval, as having said that God won their battle for them. Now, this is a disputable point. God and his laws were undoubtedly responsible for the unexpected change of wind. That the change was deliberately planned for the benefit of the French, one has reason to doubt. But the preacher read even more into it than did the general. To him it was an indisputable bit of evidence to prove that God did actively intervene upon the side of the righteous.

Of course, his story was couched in more literary terms than was that of the old Indian, who made no pretense of sophistication. But innately was there any difference? Are not most of us but sophisticated little boys, trying in more sophisticated ways to change our dimes into a hundred dollars by faith?

It has been an age-old struggle, this attempt to get away from materialism in religion. The prophets had the battle to fight in ancient Israel. The early Christians fought it all over again. Each of the Reform movements through history has fought over the same terrain. The Prophets fought a long fight to free the Jews from a materialistic religion. But in their name it became materialistic. Jesus and his immediate followers struggled in their day to spiritualize the religion of the prophets.

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Probably the greatest tragedy facing religion is the tendency among the masses to see only crude, materialistic rewards in it. Religion gives one health, it makes for fortune, it gives one social success. Only a few years ago a movement in Idaho achieved national recognition by the baldness of its claim to achieve material success through prayer and communion with God. The tragedy of this is that by the time the really devoted and spiritually-minded leaders of a religious movement have managed to get the movement upon a truly spiritual plane they have lost their followers. Every generation or so a movement sweeps the less cultured areas of Christendom which it takes several generations to elevate to a truly spiritual level. By the time this is accomplished other "pentecostal" movements and revivals have swept across the landscape, catering to the crude concepts of the masses.

What are we to do? Elijah combatted the worship of Baal because of the crudities of that worship. Yet to his followers his God was but a greater, more powerful, Baal. Christ combatted legalism, but his Father became a greater legalist than the Jewish Yahweh. Age after age reformers have risen to emphasize that God desires the sacrifice of an humble and a contrite heart, only to have those who are avowedly their followers strive for material sacrifices—in the hopes of material reward. A Christ tells us that the Father makes his rain to fall upon the just and the unjust with complete impartiality, but his followers gather in his temples to pray that he bring *them* rain.

I once ministered to an almost untutored people who had but recently left the worship of their nature gods and medicine bundles. It takes but little encouragement even today to turn them back to their medicine bundles. Religion has been to them a means of gaining material advantages. If one God or spirit failed to bring an abundant crop, or plentiful game, they turned away from him to another spirit. In general they felt that any of the spirits could be controlled by the proper rites and ceremonies. When, a few years ago, the great Sioux rain dance failed to bring rain, an aged chief blamed it upon those who did not follow the rites with the absolute devotion that was necessary. In his eyes someone had spoiled the efforts of all the others by eating when he should have fasted.

Protestantism was brought to this people as a superior religion. They saw in it a richer religion than their own—because of this: The devotees of Christianity are all better clothed, better housed, better educated, etc., than any of their own people. Naturally, they feel it the religion to turn to, particularly when it gives them material rewards such as most missions do from their barrels.

Having grown up in a culture that looked to religion for material rewards they are apt to grow impatient when the educated minister refuses to pray for material rewards. He may refuse to pray for recovery from illness (only pray that the ill person have the courage and strength to face whatever God brings him —illness and pain or health and happiness, as he wills) or to pray for rain when the crops are parched (only that we have faith to trust in God and know that what He wills is for the best) or that the washing machine can be started. They consider it a poor religion and turn to those "pentecostal" groups whose ministers are always willing to step into marginal communities with their prayers for material rewards. My religion is already on the way out when the Holy Rollers hold prayer meetings to break the drouth and I refuse to pray for anything more material than faith and courage.

And what of war? When the whole nation turns tribal and bends its every effort to the defeat of the enemy, what becomes of my church if I refuse to pray

for victory and pray only that we have the humility to search our own souls to see if we have any guilt, that we have the courage to bear whatever affliction God sees fit to bring upon us, and that we have the faith to believe that whatever God brings upon us is for the best?

The man who would be a howling success as a religious leader will have to cater to the religious materialists. Those striving to make religion truly spiritual must expect only a small following. Jesus could have had millions of followers had he been willing to cater to their material needs. His message was spiritual, "God is a spirit and they that worship hi must worship him in spirit and in truth Even the twelve deserted him when became evident that he would not u religion for his own material salvation.

But dare we give up? Has not o constant emphasis upon the spiritu held religion to a higher level than if w had given up in despair? If we sincere believe in the supremacy of the spiritu then we must not despair, but strugg on, knowing that if it be God's will th spiritual will ultimately triumph. W are his instruments and if we fail Hi then who is to carry on the task?

INVITATION TO CHRISTIAN DISCIPLESHIP

by HERBERT W. KEEBLER*

The invitation to discipleship should be part of Christian worship.

OR NEARLY TEN YEARS as a Christian inister I heard it repeated. As I called the homes of the parish, now one and ow another would say, "No one ever vited me to become a member of the urch."

I knew that this was the task of evanlism. I knew something of the techques of evangelism; group or fellowship, dividual or personal evangelism, and ass evangelism, of course. But there was e important area lacking. It was an vitation to the person who slips in and t of our church on Sunday morning th no one bothering to ask him to come one with us.

Somehow in the churches of our faith d order the "invitation" extended by e mass evangelist "to come forward" uld be incongruous. Yet something of invitation needed to be a part of our der of worship, I felt.

I was glad, therefore, when I came upon e dignified statement in the *Book of orship for Free Churches.* I began to e it in our worship. It seemed suffintly restrained to suit our esthetic tes, and could be no possible offense those who heard it.

"Seek ye the Lord while he may be found; Call ye upon Him while he is near.

"On behalf of this household of faith, I extend a cordial invitation to those present, who are not members of any church of Jesus Christ in this community, to confess or reaffirm their faith in Christ and to become members of this fellowship. It is true now, as much as it was in the days when he walked by Galilee, that Jesus calls us to follow him. Now is the acceptable time for earnest seekers after truth to accept the salvation which Christ so freely offers.

"Those desiring thus to unite with this church should speak to the pastor or to one of the deacons at their earliest convenience."

In the intervening time some have noticed this gentle invitation—noticed it mostly because it is absent in other churches. A few have confessed that it paved the way when I spoke to them more personally and pointedly about becoming members of the church. I would say it had its good effects, but its results were far from spectacular.

Recently I have felt that this statement, and any variation of it which I have used, is anemic. Should we wonder that any who respond to such an invitation should likewise be or act half-hearted? Where is the "offense" of the Gospel? Where in such an invitation is the virility of the church implied?

I share with you now our more recent approach, too new in its use to evaluate. I share it only because it seems much more true to the nature of the Gospel and to the business we're in in the church. Here then is a series of new invitations

* Pastor, First Congregational Church, ckensack, N. J.

which could be given just before or just after the sermon. Some are attempts to capture the spirit of the new Statement of Faith of the United Church of Christ. One attempts to reflect the purpose expressed in the Kansas City Statement of Faith. The others attempt to recover the spirit of the Gospel using the Biblical allusions, or the spirit of the early church as a called out community of God.

If experience itself is any teacher, then you are invited to be disciples; to learn and to use any of these which may seem to you to be adequate, expressive "Invitations to Christian Discipleship."

I

Those of you who are desiring a church home in this community are invited to join with us.—We are travellers on a road which is strait and narrow. Our crosses are heavy, and we are yoked to a load. Yet with Christ as our Yoke-Fellow, the yoke is easy and the burden a delight. —All we can do is to testify to what Christ has done for us. We invite you to drink of his cup, to be baptized with his baptism, to share in his life.—If it should be your desire to be members with us and with Christ, please let it be known that you may be received along with others.

II

If there are any saints in this church it is no status we have sought or deserve. Sainthood is never conferred. It is given —not by the church, but by God.—The measure of goodness we possess is measured out to us as a gift of his grace. It is not something we have achieved.— Come then and be saints with us, receiving from Him. Into the fellowship of saints across the ages we invite you. Be members with us and with Christ.—If it should be your desire to join this fellowship, please let it be known that you may be received with others.

III

Not because we are another non-profit organization that needs your support to do good, do we invite you; but because our Lord has forgiven our failures, and called us by his mercy to be sons again, do we extend to you the good news of his coming into our life.—Into that good news we invite you as a member of this church. Come join with us and share his table. Do his work, not for self-glory or even for self-satisfaction, but to render thanks, and to participate in his good. —If it should be your desire to be so received, please let your wish for membership be known that you may be received with others.

IV

We were dirty, and lonely, and afraid. Our Master and Saviour took us in, washed us, and comforted us. Those of you who are not too proud to confess your need of his grace, are invited to join this church.—We urge you to find here as we have found, forgiveness of sins and fullness of grace, courage in the struggle for justice and peace, his presence in trial and rejoicing, and eternal life in his kingdom which has no end.—If this should be your desire, let it be known that you may be received with others into the membership of this church.

V

Those of you in this community who find this church of kindred spirit are invited to join with us, sharing in Christian discipleship. We do not ask you because you are good, or because we are. We were hungry, and we have been fed. We invite you therefore as one beggar invites another to share our crust at the Master's table. If it should be your desire to receive here what Christ offers, and to give what you can, then let your wishes be known that you may be received with others into this household of faith.

VI

Disciples are learners—pupils. First there were but twelve who learned from

ıe Master Teacher. Now there are many, ıd still much to be learned.—Commit-ıent to the Master Teacher we commend) you; a commitment which has no end. ıto a learning relationship we invite you ; we seek to do the will of God, made ıown, or to be made known to us more ully in the future.—We know where this ath may lead us, but we trust the WAY. ıto discipleship, into trustful commit-ıent, we invite you. If it should be your esire to be members with us and with hrist, please let it be known that you ıay be received with others.

VII

If you seek to sit in the softest pews in wn, to hear the most soothing music, ıd the most comforting sermons; this ıurch is not for you. Christ has called ; to fail with him rather than to succeed ith the world. To us he has given both ard and rewarding tasks in which there no status or self-glory, and no reward cept knowing that we work with him r his glory. If you have the stamina ıd courage to participate in a different dventure, then we say to you who may e seeking a church home: come with us. pon his grace we depend to see us rough.—Let your desire be known that ou may be received with others into this

VIII

This is the Church of Jesus Christ. It is he who calls us together and has gathered us as a congregation of his people. We are sinners all, seeking a fuller life, believing and rejoicing in the forgiveness of God. To those of you who may be seeking a church home we say: Consider that Christ has chosen you to be at home in this company of penitent and forgiving people. If it should be your desire to unite with us in membership in response to the forgiveness of God, please let it be known that you may be received with others.

IX

This is the Household of God. All of you are welcome in this place.—As members of the family of God, we strive and pray to be the Body of Christ.—Those of you who are seeking a church with which to unite, we invite to share the cost and joy of discipleship with us. We invite you to take up your cross and participate in his resurrection.—If it should be your desire so to unite with us and with Christ, please let it be known that you may be received along with others.

The harvest is ripe. Are these good blades?

A SERVICE OF DEDICATION

SANCTUS

MINISTER—O come, let us worship and bow down, let us kneel before the Lord, our Maker! For He is our God, and we are the people of His pasture, and the sheep of His hand.

CONGREGATION—To the worship of Almighty God, the Father, the Son, and the Holy Spirit: we dedicate the Chapel of First Church.

MINISTER—Let the word of Christ dwell in you richly, as you teach and admonish one another in all wisdom, and as you sing psalms and hymns and spiritual songs with thankfulness in your hearts to God.

CONGREGATION—To the singing of the songs of our Christian faith, to the reading of God's Word of love and wisdom as it is recorded in Holy Scripture, to the offering of ourselves to God in prayer: we dedicate the Chapel of First Church.

MINISTER—I charge you in the presence of God, and of Jesus Christ who is to judge the living and the dead: preach the word, be urgent in season and out of season, convince, rebuke, and exhort, be unfailing in patience and in teaching.

CONGREGATION—To the diligent search for more truth and light which the Lord has yet to break forth out of His Holy Word, to the preaching of the way of life that was exemplified and taught by Jesus Christ: we dedicate the Chapel of First Church.

MINISTER—Finally, brethren, whatever is true, honorable, just, pure, lovely, gracious, if there is any excellence, if there is anything worthy of praise, think about these things.

CONGREGATION—To the quiet and devout meditation on eternal truth in which God speaks to our souls: we dedicate the Chapel of First Church.

MINISTER—For this reason a man shall leave his father and mother and be joined to his wife, and the two shall become one.

CONGREGATION—To the joining together of men and women in bonds of holy matrimony: we dedicate the Chapel of First Church.

MINISTER—Even though I walk through the valley of the shadow of death, I fear no evil; for thou art with me; thy rod and thy staff, they comfort me.

CONGREGATION—To the last solemn rites in which we pay our tributes of love to dear ones who have departed from this life: we dedicate the Chapel of First Church.

MINISTER—Surely goodness and mercy shall follow me all the days of my life; and I shall dwell in the house of the Lord forever.

CONGREGATION—To all of the sacred uses for which a sanctuary of God is maintained: we dedicate the Chapel of First Church.

PRAYER ..... **DOXOLOGY**

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* By Ross B. Hartman, Pastor, First Church, Dickinson, N. D.

A PRAYER OF GRATITUDE FOR GOD'S KNOWING

O GRACIOUS GOD, I am glad that you know all about me and still love me. It is good that others—who might misunderstand and condemn—do not know all about me. From them I would hide certain things, but not from you.

I am grateful that others, even the most wellmeaning friends, cannot peer into my heart of hearts. I would not want them to see that shameful thought or memory. For how could they ever know the strength and persistence of the lust and greed driving to the sinful deed? And how could they ever know the depth of my penitence? But you know, and understand, and forgive.

How could even my most sympathetic friends know the vicious intensity of my anxieties and frustrations in those moments when my whole world seems to be falling apart? It is good that I can manage the calm and smiling countenance. I would not want them to know. For I am self-conscious. This is part of my private world to be invaded by no one—except you.

Even when I am in the depths of despair, I find the balm of comfort in realizing that I am not alone or forsaken. For you know, O God, and you understand. And that is enough. And I am thankful. Amen.

—*Anonymous*

A WINTER PRAYER

The Lord came down on a snowy day,
White, O white, O white He lay,
The trees knelt down
At the fold of His gown
To silently, silently pray.
In Spring the Lord walked all abroad,
Broke tomb, split seed, stirred leaf and sod,
Fell with the rain
And rose again,
Green root, green shoot, O green He strode.
So kneel I by Thy garment in the snow,
Let all my branches down, and pray to know
That from each bough,
So barren now,
A shoot of grace, a stem of faith will grow.

(This poem by Alexander Winston, pastor of United Church, New Haven, has been set to music for choirs by Fenno Heath, director of the Yale Glee Club, and for soprano solo by Ann Diers.)

A PRAYER OF INSTALLATION

O THOU GREAT SHEPHERD of the souls of men, we invoke thy blessing upon this, th servant whom thou has called in thy name and service to be pastor to this church an shepherd of this flock.

We ask the graces and the powers that will strengthen each endeavor, triumph in any trial, and inspire every utterance. Grant him that most excellent grace of wisdo whereby he may rightly divide the word of truth for the instruction of thy people, boldl proclaim thy Gospel, and wisely lead and guide the flock thou hast given to his charg and care.

May the knowledge of thee so increase among them, that they may grow daily in godliness and obedience to thy most holy will. So replenish him with the power o thy spirit, that with increasing joy he may herald the Good News of Jesus Christ, and evermore serve faithfully before thee, to the glory of thy name and the increase of thy Church.

Thou art the true health and healing of our souls. Endue thy servant with lovin insight and kindly patience in his pastoral office. Let thy healing power move through his ministry to those who are anxious or distressed, that through his labours for Chris they may sense the presence of the One who healeth all our diseases and redeemeth ou lives from distruction.

Because thy word is sharper than any two-edged sword and thy truth is often a offense to those whom it chastizes and corrects, grant unto this thy servant the courag of his prophetic office to speak the truth in love.

Save him from spiritual blindness which covets the acclaim of men. Keep eve before him the awareness that his calling is from thee and his obedience due unto Christ Protect him, then, with the shield of faith and the armor of truth, whenever obedienc to thee incurs the wrath of men.

Grant him the holy courage which confesses that it is a small thing to be judged by men, and a fearful thing to be judged by the living God whose judgments are true and righteous altogether.

O thou who dost renew the hearts of the faithful, visit, we pray thee, this parish and congregation with thy love and favour; enlighten their minds more and more with the heavenly light of the everlasting Gospel; graft in their hearts a love of goodness and truth; increase in them holy obedience and true religion; and keep them as thine own until the great day of our Lord Jesus Christ. Thou who shalt receive them then, watch over them until then.

To thy holy care and keeping do we commend this pastor and this people, and we do now, in faith and thanksgiving, seal in prayer what we have purposed and performed in thy Name and for thy sake.

In the name of God the Father who hast created us, and of Jesus Christ, Lord of the Church, who hast redeemed us, and the Holy Spirit who dost lead us, whom we worship and glorify as one God to whom belong glory and majesty, dominion and power, world without end. Amen.

—Prayer by Raymond E. Gibson given at Installation Service of James N. McCutcheon as pastor of Central Congregational Church, Worcester, Mass., June 5, 1960.

THE STUDY GROUP

Would you like to share your home study experience with your fellow pastors? If so, write to the Study Group Editor in care of the MINISTER'S QUARTERLY.

SOUTH BEND AREA STUDY GROUP

by DONALD GRUNWALD

FOR SOME TIME the president of our synod has followed the practice of asking a senior pastor in a given area to make himself available, in a big brother or father-son relationship, to a seminary graduate just beginning his ministry. Quite often this leads to the development of real rapport and lasting friendship. One of our senior pastors introduced the seminary graduate assigned to him to a group of neighboring pastors who were all fairly new in the region by inviting the new minister and his wife and neighboring ministers and their wives to dinner. This was how and where our South Bend Area Study Group got started. Past experiences with study groups, the new column in the MINISTER'S QUARTERLY promoting study groups—these were topics of conversation at dinner and before we had finished our visit that evening we had set a date for an experimental study group meeting and picked a book that we would study in the meantime and discuss when we came together.

We held our first meeting in October of last year and we have been meeting monthly since. We meet on a scheduled morning from 9:00 to 12:00, have lunch together, and then go our separate ways. So far we have studied the following books: *The Existential Posture* by Roger Shinn, *The Faith We Proclaim* by Elmer Arndt, *Promise and Fulfillment* by W. G. Kümmel (two months) and *The Mission and Achievement of Jesus* by Reginald Fuller (here again we are on our second month). Those who have attended are interested to the degree that we feel this will continue, for it meets a need. The group is still very small. A number of other ministers have been invited, but the group still mainly consists of the original nucleus. Anyone is welcome, but no pressure is exerted to have others join.

Those who have participated are Edward W. Brueseke, Richard Fraser, Neil Kettering, Eugene Schupp, Herbert Tetzlaff and this writer. As of now the group has been only E and R men. However, two Congregational Christian men have expressed an interest in the group. Perhaps they will join in the near future.

Although we planned at first to meet at a different place each time, we have now thought best to meet in one central location. Each person is supposed to read one book agreed on by all the month before. For a more thorough study we have taken two months on certain books.

At times we have been lax on our homework, but by and large the students have been faithful to their assignments. One member stated that he thoroughly enjoyed the month's work, that he had not studied like that for years.

We still have trouble finding the right day of the month. But eventually I think this problem will be solved. Many things still need to be worked out or changed, but it is this writer's opinion that the study group will continue, for there is a nucleus of ministers who strongly feel the value of such a group. It provides a personal discipline of study and also the benefits of sharing of ideas that come out of each person's wrestling with the truth.

THE QUARTERLY FORUM

HEAVENLY TREASURE IN AN EARTHEN VESSEL

by Robert G. Kemper

The following is an excerpt from a devotional talk delivered at Chicago Theological Seminary, November 11, 1960, at the first Seminary Seniors' Convocation of the United Church of Christ by one of the students in attendance.

The critics of our United Church of Christ are inclined to view our desire for unity as another ugly manifestation of collectivity, which sells out the individual and his freedom. They fear that our individual churches and ministers will be like I.B.M. cards each having the appropriate holes punched, able to be pigeonholed at the press of a button.

This is not what we understand the United Church of Christ to be. Our unity is not uniformity. Our unity is not a unity of kind; it is a unity of concern.

St. Paul, in speaking of the church and the ministry, comments that it is a treasure held in an earthen vessel. This is a fortunate image. It is an image rich in meaning and ably suited to our apologetical task. St. Paul used this image to show human frailty in contrast to divine reliability. It was St. Paul's way of emphasizing the "man" in the phrase "man of God." Ministers are men called apart, men who have visions, who prophesy. But for all our calling, visions and prophesying we are men and not God. We are earthen vessels, not divine oracles.

Our church is a people of God. Our church has a peculiar past, and, we hope, a triumphant future. But for all our distinctive peculiarities we do not escape the judgment of God, we are not without sin. Our church—united and local—is an earthen vessel, not yet the Kingdom of God on earh. The church tha takes seriously its earthen nature is long way from an "I.B.M. church" tha grinds out a uniform life and witness.

The second aspect of the fortunat image of the earthen vessel is its func tional implication. An earthen vessel is container into which a substance or sub stances may be poured. The function o the vessel is to contain the substance o substances and to prevent them fro falling into an undifferentiated glob. Th vessel restricts the substances and by re stricting them preserves them. So the ves sel—weak or frail as it may be—by hold ing together the substances enables them to perform their intended function.

It is this kind of unity that we under stand the United Church of Christ to be It is not an attempt to dissolve our pas or to dilute our concern. It is a unity which attempts to prevent the dissipation of our own particular and unique sub stances. And this can be real freedom. Freedom is always structured; it is neve in the abstract. The freedom of the artist is within the structure of the art form. The freedom of the Christian is within the structure of the church.

It is our hope that the United Church of Christ shall be the restricting vessel which allows freedom without dissipation and unity without uniformity. That this shall be so is the task of our ministry.

KAGAWA, SCHWEITZER, AND ST. FRANCIS???

by KENNETH A. COATES*

Instead of being encouraged, I was disheartened.

WHEN I WAS a seminary student, I was orking with a rather difficult youth oup in a discouraging church. Often I und myself at wit's end trying to plan worthwhile program with these young ople. You can imagine my excitement, en, when the local United Christian outh Movement sponsored a meeting ith one of the best known youth leaders the country, a minister whose church id done amazing things with its young ople. I went with tremendous eagerss, expecting to be inspired and heartied, to be given many helpful ideas out how to do effective youth work. ut as this famous minister talked, I und that instead of being inspired, I came depressed; instead of being enuraged, I was disheartened. As he talked out the youth program in his church, mentally compared his situation with ine. He had a large trained staff, I as a lone worker; he had a tremendous idget, I had practically none, and so h. But what depressed me most was the alization that this man was a genius his field, and I certainly knew that I as far from such. I don't know how the her youth workers in the meeting felt; only know that what was supposed to spire me actually discouraged me.

I wonder sometimes if we ministers ay be doing to our people what this mous minister did to me; aiming to spire them, but actually discouraging em. I refer particularly to our use of lustrations in sermons. Any sermon orthy of the name needs illustrations, nd we often strive for memorable ones at will stick in the minds of our people. nd more often than not, when we're lustrating some particular Christian virtue, we speak of Kagawa, Schweitzer, and St. Francis. Or we pick Grenfell, Livingstone, or Martin Luther King. And we expect these examples to inspire our people to higher and holier living; we say to them, "Go and do likewise."

But do these examples really inspire the average man in our congregation? I seriously doubt that they do in any effective way. They may give him a momentary glow, but they don't help him in the daily struggle of work and family and community life. For Kagawa and Schweitzer and St. Francis, and the others mentioned as well, are in the genius class; while the ordinary man in the pew is not. We preach about St. Francis giving away all that he had and going off to a happy and carefree life of loving service to others. Do we really expect the man in the third pew to do this? He has a wife and three children, a small salary, and orthodontia needing to be done on two of the kids. Do we really want him to become a mendicant friar or anything like it? If he did, he'd be thrown into jail for non-support, and deep down inside he knows it, even though he may congratulate us for an "inspiring sermon." Do we really expect the lady in the back pew, who has the full support of an aged mother, to go off into the slums of some great city, as Kagawa went into the slums of Kobe? What about the man of only mediocre abilities? Are we expecting him to go and do like Schweitzer, who is an authentic genius in so many fields? Aren't we likely to discourage our people rather than encourage them if we keep hammering away at this kind of illustration—Kagawa, Schweitzer, and St. Francis?

But besides depressing our people when

* Pastor, Parkrose Church, Portland, Ore.

we aim to inspire them, there is a more serious danger in our using these dramatic illustrations; and that is that we forget one of our cardinal Protestant principles: the sanctity of all work. We Protestants believe that the bricklayer can be as much a saint as the missionary; that the mother of children serves God as well as or even better than the celibate woman dedicated to religion. Do we ever indicate this in our sermon illustrations? Do we speak of faithful Jane Jones, the dedicated schoolteacher, who gives herself in loving devotion to her pupils; or about honest John Smith who sincerely seeks to run an ethical business in a dog-eat-dog economy? I know, such illustrations are not usually dramatic, but wouldn't they be much more helpful and inspiring to our people than simply telling them the amazing achievements of one of t great heroes of the faith? Jesus' illust tions are surely a case in point: he talk about common people in ordinary sit ations. When he said to the lawyer, "G and do likewise," he wasn't telling him be a new Isaiah or Jeremiah, but simp to be as merciful in his daily relationshi as an ordinary Samaritan on the Jeric road.

Talents are not distributed equal and even God's grace in our lives is n likely to make a bookkeeper into a m sionary statesman or a housewife into Joan of Arc. But God's grace in Chr can make an ordinary life useful a worthwhile. May our sermon illsutr tions help our people to know this trut rather then make them dream va dreams

Special Late Announcement . . .

At its meeting in New York in March the Commission on Church and Ministry allocated funds to the In-Service Training Committee for a limited number of scholarships to encourage participation in the Home Study Courses for Ministers projected by the University of Chicago. A number of inquiries have already been received. Details of requirements, procedures, and formal application will be developed in the next few weeks. Any who are interested are invited to write the Chairman of the Committee on In-Service Training.

Rev. Edward W. Brueseke
235 South St. Peter Street
South Bend 17, Indiana

ETTERS TO THE EDITOR

ear Editor:

FOR THE FIRST TIME our churches roughout the world are united in an lequate international journal of con- mporary Congregational thought and tivity. *World Congregationalism* has en enlarged in size and scope. It com- issions and reproduces articles of sig- ficance from our varied constituency. It ves news of work and experiment. It as a short section of book reviews. Three sues a year, mailed to you for $1 only. sk for a copy from the National Fellow- ip of Congregational Women, 19 So. a Salle Street, Chicago 3, Ill; to whom bscriptions should also be sent.

RALPH F. G. CALDER, *Minister*
International Congregational Council
London, England

ear Editor:

I felt that the winter 1960-61 quarterly as one of the best. Whether it was pecially good or I was especially re- ptive, I'm not certain which. Maybe oth!

At any rate—thanks for it.

PAUL F. PRUITT
Tacoma, Wash.

The QUARTERLY *usually grants permis- on for republishing articles provided rmission is asked and granted and a edit line appears in the reprint edition. The following letter is one of several quests for duplicates of Mr. Kidd's piece the Winter issue.*

ear Editor:

I'd like 50 reprints of the sermon, "My n, My Son . . ." by the Rev. James L. idd, Winter Quarter 1960-1961-Page 25 This young man may have been eaching to himself even more than to hers but what an effective sermon.

Thank you!

Cordially,
WALTER R. ROSS
Elburn, Ill.

Dear Editor:

I look forward to each issue of your popular QUARTERLY. However, as I scanned my last copy of the Winter issue 1960-1961 I noticed that there were duplicate pages and many interesting pages, I'm sure, missing. I am wondering if you would be so kind as to send me another copy. I certainly appreciate this courtesy.

Thank you.

DONALD F. KOEHN
Milwaukee, Wis.

We apologize for the frequency of "scrambled" copies of recent issues which have been sent out due to oversights in the printing and mailing operation. Now that we have a new printer we trust this will not happen any more. Needless to say, we will replace any defective copies on request without cost.

Dear Editor:

Whenever parish duties press particularly hard, it is more than natural that the parsonage family should look forward to the time of vacation. The large majority of ministerial families who have their time of rest and refreshment in the summer owe it to themselves to consider the invitation of Chautauqua, New York—"the ideal summer center with attractions for everyone."

There is a large element of truth in this claim. For this center of adult education, launched by imaginative Christian leaders in 1874, speaks to the whole man. Many aspects of religion and culture, recreation and education are treated within the walls of Chautauqua Institution, located as it is 17 miles from Jamestown N.Y., on the shores of Lake Chautauqua.

For the children aged 2 to 6 there is a Nursery School. Then there are clubs for boys and girls of each age up through 15. There are even clubs for high school and college age young people

For the culturally interested there is a comprehensive program in music, including concerts by individual artists and the symphony orchestra. Then there are the Opera Company and the Repertory Theatre. We also viewed, this last year, a lovely evening of ballet, and had a chance to visit a couple of art exhibits.

For the religiously interested there is a splendid program under the Department of Religion, whose director is Dr. Henry Smith Leiper. Top notch people were present during the various weeks of the July—August season last year. Each man preached to a full amphitheatre (it holds 7,500) at the Sunday morning service and spoke each weekday morning to several thousands.

There are certain advantages for ministerial families. These begin with a reduced "gate fee" (for entering the grounds) and continue to lodging if one stays in a denominational house. The Evangelical and Reformed Church shares a home with the Reformed Church in America, while the Mayflower House serves Congregational Christians. Excellent publicity materials can be secured well in advance of the season by writing to The Publicity Department, Chautauqua Institution, Chautauqua, N.Y.

So, if you are thinking ahead to next summer, and interested in spending part of your vacation in doing many of the things you would like to do, but never have time to do during the year, why don't you give careful consideration to the claims of a Chautauqua season?

CHARLES S. SANGREE
Woodhaven, N.Y.

This one ought to start an argument!

Dear Editor:

I have just finished reading *Further Thoughts on Worship* by Harland G. Lewis, which appeared in the Winter issue of THE MINISTER'S QUARTERLY. It is a very revealing article. It is further evidence of a very popular fad of turning back the clock by trying to make digestible the basic theological orientation of the Reforming fathers. As a Modernist and a Liberal. I do not share the author's method of seeking the truth.

Our Calvinistic forebears had little interest in worship. They only wanted a tiresome, irrational expositon of the Bible, devoted to justifying the horrible aspects of a demonic deity. Luther was really a Roman Catholic only once removed. Actually, only psychology can validate the theory upon which true worship is based. In my opinion, the findings of psychology draw us closer to God and nearer to understanding the mysterious behavior of Deity.

Psychology of religion is merely a study of the real process employed by God to communicate with us. In order to communicate fully with God we have to utilize the laws of God and translate them into a pattern of activity that does something to and for the man in the pew. Manipulation is not the correct word. Channeling is a much more accurate word. We do not control the worshipper we invite the individual to direct his own mental and emotional abilities in a certain direction so that God may become visible to his heart and mind.

The crucifixion should be regarded as an example of supreme dedication to God, telling man of just how much love God expects from his children. The cross should symbolize this to the worshipper thus reminding him of the true spirit with which he ought to bring himself before God. God is the central object of worship, not Christ. Jesus made known things about God, but Jesus was not God or a lesser deity of any sort. Let us worship only God.

To me, there are no sacraments. There are ordinances, yes. As a member of the free Church movement, I take my stand in favor of a very naturalistic approach to the lovely observances called Baptism and Communion. We should not pollute them with neo-anglican superstitions.

The salvation of the organized Church

in championing freedom. Our wor-
p should reflect this aproach to re-
on. "And the word became Theology
l did not dwell among us." When the
rd becomes LOVE, it will.

Sincerely,

ARTHUR W. GREELEY
New Castle, New Hampshire

ar Editor:

have found the winter issue of the
NISTER'S QUARTERLY to be a veritable
l mine. It is chock full of really worthwhile material, and I want you to know that I apreciate the good job which the editorial board did on that particular issue.

I found *Our Ministry of the Spirit,* by Arthur A. Rouner, Jr., and *Two Fables,* by Richard B. Kozelka, especially helpful.

I value my file of THE MINISTER'S QUARTERLY very highly.

Gratefully,
C. CARL DOLLAR
Holland, Va.

CONFESSION

Out of the depths of our sins and our needs
Do we cry unto thee, O Lord.
Out of our selfishness—self-narrowed lives;
From our resentments—self-bittered hearts;
Out of our ignorance—self-darkened minds:
Upwards to thee we grope,
Seeking the light.

God of compassion,
take our confessions.
Come, purge our beings
of all evil passions,
That there may be room
for the Passion of Christ
Our Savior.
Amen.

—ROBERT L. YOUNG
Woodmont, Conn.

Fathers and Brethren:

I must warn you in advance that this isn't like my usual column. I've been h
This is another one of those missives from a denominational hired hand that w
leave your guilt complex weighed down by another chore you probably ought to do
probably won't.

As is the custom in such instances I must begin by saying this pitch is differe
At least, it's "far out." It has to do with your participation in the New Delhi Meet
of the World Council of Churches late this year. No, Im not talking to the sen
sanctified junketeers who will represent us at the Assembly. I'm addressing (if anybo
is still left in my congregation) the ordinary company of God's Second Lieutenants w
read this page regularly.

Now, to explain how you and I have anything to do with the World Council
Churches I have to digress into the realm of personal testimony. Until the year 1956
the WCC was to me just another one of those distant phenomena like *aurora bore*
to be admired but hardly to be involved in. But that year Christian Unity in gene
and the WCC in particular finally reached me. There was to be a Faith and Or
Conference on "The Nature of the Unity We Seek" at Oberlin in the summer of '
and in an effort to generate grass roots participation Paul S. Minear (a consumm
practitioner of the teaching art) was engaged to produce a study booklet to be used
churches, ministerial associations, councils of churches, theological faculties, a
anybody else who might want to get into the act. I was fortunate enough to b
member of the Central Study Group of the Massachusetts Council of Churches wh
spent five two day sessions together living with this subject and with one anot
We finally produced a paper on Christian Unity in that small plot of Christend
which is still of some minor significance.

This exercise brought the World Council of Churches right into the local meeti
house. Christian Unity from that day on ceased to be a subject of primarily acade
interest to me. It had become incarnate in as odd an assortment of people who e
got together; priests, pastors, and laity, Episcopalians, Baptists, and Quakers, bish
and professors,—all of whom were Christian people with a precious Word to sp
and a tradition to share.

Now that plans are on the way for New Delhi the same Paul Minear has prepar
a new study booklet on the theme of this year's Assembly, "Jesus Christ, the Light
the World." (I hope you haven't lost your copy. We paid 25c for it and sent it
you right after the first of this year.) Anyhow, you can get more copies from the Wo
Council, 475 Riverside Drive, New York 27, N.Y. This can provide you with an excu
to do many things that you have always intended to do but haven't. Form a stu
group of neighboring clergy, preferably including as many different Christian traditio
as possible. Start the consistory or the board of deacons to work on this as a proj
in Christian Education for the year. Get your Council of Churches or local ministeri
to sponsor papers and discussion with the handbook as a basis and point of depart
If you are in a part of the country where there are CC and E and R Churches whi
haven't gotten to know each other very well yet let this provide the excuse for so
intensive cross fertilization.

When the ecumenical movement comes down to earth and takes root we may
amazed to see what grows up out of the seeds we have planted. Of all the church
which share in the life of the World Council the United Church of Christ should
among the most eager to enter into this world-wide exercise of study and fellowship a
prayer. So, anyhow, I told you. . .

Fraternally yours,

Nathanael M. Guptill